

Kiai Leadership Strategy in Building Organizational Commitment in Pesantren

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ABSTRACT

This research aims to analyze the strategy of kiai in building organizational commitment in Pesantren Al Islam Kemuja Bangka and Pesantren Daarul Abror Kace Bangka. These strategic steps included how kiai laid the foundation of its organization, established closeness with subordinates, built togetherness, and appreciated subordinates' performance. This research used a qualitative approach with a case study type. To obtain research data, researchers used in-depth interviews, observation and documentation methods. Data analysis began with data condensation, presentation and ended with drawing conclusions or verification. The results of this study showed that kiais' strategies in building organizational commitment in two pesantren were different and closely related to their leadership type. In detail, the Pesantren Al Islam Bangka was led by a spiritual kiai, so that in building the commitment of the caregiver organization began with orienting the mission of the pesantren to da'wah, approaching subordinates through inspiring examples, building togetherness through close and warm communication, and appreciating subordinates with an emotionally and spiritually supportive attitude. While at Pesantren Daarul Abror Bangka, it was led by visionary kiai who build the commitment of caregiver organizations by formulating the mission of the pesantren according to the wishes of subordinates, establishing relationships by creating commensurate organizational value, building togetherness through solid teamwork, and appreciating subordinates with full delegation of authority.

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INTRODUCTION

Organizational commitment is an aspect of human resources that is very important to be studied. The existence of commitment can be an important instrument in improving organizational performance (Wim et al., 1998). Whatever the organization requires

subordinates who have a high commitment so that the organization continues to survive and improve the services and products it produces (Chairy, 2012). This commitment shows the attitude of subordinates who are willing to work hard and willing to maintain membership (Zufrie, 2019), and intend to be loyal to the organization (Schermerhorn, 2005)

Seeing its very important role, organizational leaders must strive for strategic steps. Several previous studies examined this, one of which was pursued through retention management and subordinate satisfaction (Sulistyan et al., 2019). By increasing the participation of subordinates in decision making, the development of fair compensation, the formulation of subordinates' needs and expectations into organizational goals, the creation of relationship and task-oriented leadership behavior, and increasing the clarity of subordinates' roles in the organization (Halimsetiono, 2014). In addition, there is a formulation of clear, useful, and focused activities so that subordinates are not exhausted which ultimately has a negative impact on the stability of their organizational commitment (Rahmanendra & Suhardi, 2019). Always maintain the psychological condition of subordinates, especially those related to elements of feeling, comfort, and maintaining relationships between the two and with other employees (Shaleh, 2018). By carrying out leadership functions optimally (Benawa & Adrianto, 2021).

Islamic boarding school, one of the organizations that has a leadership pattern that tends to be together, especially in establishing and developing it (Makki, 2021). In preparing its human resources, pesantren has a regeneration program that is influenced by the power of sacred values that have been patented. This value is inseparable from the pattern of communication and interaction of kiai as its leader, including basic values that include morals, worship, science, managerial and dedication / devotion (Falah, 2019; Aisha et al., 2022). This process is due to the superiority of kiai authority that affects it (Anwar, 2022). The authority of the kiai leadership is the holder of full power in maintaining the commitment of human resources in pesantren (Sudarsono, 2022).

Pondok Pesantren Al Islam Kemuja and Pondok Pesantren Daarul Abror Kace are two large Islamic boarding schools on Bangka Island, Bangka Belitung Islands. The two pesantren have different leadership styles, where Ponpes Al Islam is structurally appointed by the foundation, while Ponpes Daarul Abror tends to be collective. The authority given to kiai as leaders is also different, which has an impact on decision-making techniques and other policies (Fanani, 2022). Including strategic steps in building the commitment of ustaz in pesantren (Benawa & Adrianto, 2021; Rahman et al., 2018; Pentareddy & Suganthi, 2015).

At Pondok Pesantren Al Islam Kemuja Bangka, the authority of the kiai leadership in managing the pesantren is limited to the level of caregiving. The position of the kiai is placed as the "Supreme Spiritual Master" who becomes an advisor, guide, and main figure for caregivers in guiding students. The existence of kiai is seen as very necessary, especially to maintain the social stability of students with ustaz, the effectiveness of religious learning activities while in pesantren and their religious counselors (Rofiq & Sutopo, 2022). The functions and duties of the kiai do not touch the operational and administrative realms, because they have been charged to the foundation, madrasahs and existing institutions. With

leadership conditions like this, it greatly affects the breadth of roles pursued by kiai, one of which is in building the loyalty of caregivers to pesantren. From the existing phenomenon, the number of caregivers or ustaz who live in pesantren is classified as stagnant. All the caregivers come from Al Islam alumni themselves and still faithfully devote their lives to pesantren. However, on the other hand most of them are actively involved in many activities outside the pesantren including sources of economic support other than pesantren.

Unlike the case at Daarul Abror Kace Islamic Boarding School in Bangka, the pesantren leadership pattern plan is carried out collectively or together, not in the personal name of the founder. The main reason is to prevent a single authority in decision making, triggering conflicts that can endanger pesantren. Although the initial basis for the idea was initiated by the founder of the pesantren, it has been agreed upon by all administrators who accept it. This effort has affected the management system of pesantren including the development of a spirit of loyalty to pesantren. This is indicated by the number of caregivers or ustaz in this pesantren continues to increase and no one is in the mood to leave or change duties. On the other hand, most of them are willing to stay in the pesantren complex and are not affiliated with any activities with outsiders.

This research is different from several previous studies, which are to build organizational commitment only by implementing leadership functions such as providing support, supervision, employee participation in decision making and cooperation so as to produce elements that moderate both, namely trust and an effective organizational climate (Ben Sedrine et al., 2020). There are also strategies with transformative functions of leaders such as idealism, motivation, intellectual stimulation and individual consideration of subordinates used to determine the relationship with subordinate organizational commitment, but still depend on the individual characteristics of the leader (Palalic & Ait Sidi Mhamed, 2020). The findings of this study also support the phenomenon in pesantren which emphasizes more on aspects of spiritual psychological relationships between kiai and their subordinates (Ridlwani & Susilo, 2022). The strategy of building the commitment of subordinate organizations is carried out, including by maximizing the power of kiai and communication to subordinates (Nawawi, 2020). This approach to relationships with subordinates is more dominant in pesantren, especially in improving the quality of institutions, both the functions of *telling*, *selling*, *delegating*, and *participating* (Sa'adah, 2021) or effectiveness in managing pesantren human resources (Padli, 2020). In the same site, the human resource quality development strategy that has been carried out in Al Islam and Daarul Abror Islamic boarding schools is an effort to improve its institutional system (Subri, 2021). In this study, researchers focused on examining how the strategies that have been carried out by kiai in building the organizational commitment of subordinates (ustaz) to remain each in pesantren based on their respective leadership types. The authority of the kiai in the two pesantren is very impactful in the strategy of building the organizational commitment of the ustaz or their subordinates.

The purpose of this study is expected to be an important note related to the strategy of building subordinate organizational commitment that is inseparable from the type of leadership of a leader who colors every step and function of his leadership. By understanding

the type of leader, a subordinate will also understand the strategy that will be carried out against him. This is very important to know, so that each subordinate in the pesantren in particular can be more thoughtful and anticipatory to his relationship with the kiai.

Pesantren Al Islam with a spiritual leadership type has a strategy by orienting the direction of the pesantren for da'wah, approaching subordinates through religious figures, creating togetherness with divine values, and appreciating subordinates with a humanist approach. As for the Daarul Abror Islamic Boarding School with a visionary type of leadership, strategies are carried out by directing the institution in accordance with the wishes of subordinates, approaching subordinates through strengthening pesantren values that are relevant to subordinates, creating togetherness with egalitarian values, and appreciating subordinates with full trust through task delegation.

LITERATURE REVIEW

Leadership Strategy Definition

Strategy leadership itself is defined as the ability to anticipate, inspire, maintain flexibility and empower others to create change with the desired strategy (Kuncoro, 2006). While subjectively, leadership strategy is defined as a leader who has a strategic method or plan aimed at bringing change in the company or organization, implementing strategies with effective leadership qualities, and making employees understand the company's goals and challenges that will be faced by the company (Fatah, 2015). Leadership strategy is viewed from the perspective of the process of carrying out leadership functions by maximizing existing resources towards organizational goals. From some of these opinions, this study defines the leadership strategy as a planned, careful and systematic way of achieving the goals of pesantren by mobilizing existing resources.

Leadership Strategy Variables in Building Organizational Commitment

In carrying out its strategic functions, leaders will be influenced by the extent of social conditions that surround. How social phenomena develop, as will leadership functions. One reason is because in social symptoms there are interactions between individuals in groups / organizations that must be led by movement (Nawawi & Martini, 2006).

The leader's practical steps in influencing individuals in the organization, can be pursued by explaining the vision and giving it validity, expressing that vision in rhetoric that captivates and burns the imagination and emotions of followers. With that vision, it can also give power to others to make decisions that can move work. However, if an organization is to succeed, that vision must grow out of the needs of the entire organization concerned, and be "recognized" or "owned" by all (Bennis & Nanus, 2006). The recognition of followers represents their commitment to their organization. On the other hand, succession of a leader must also have a visible commitment in various aspects, including working hours, efforts to improve abilities or sacrifices towards colleagues (Maxwell, 2001).

In building follower commitment, leaders can carry out several strategies, namely (1) implementing quality support functions, (2) performing quality supervisory functions, (3) providing subordinates space for participation in decision making, and (4) working in teams (Ben Sedrine et al., 2021). Other opinions also offer several steps in building organizational commitment, including 1) committed to core human values. Write down, hire the right manager, and run the conversation; 2) clarify and communicate your mission. Clarify mission and ideology; make him charismatic; using value-based hiring practices; stress value-based orientation and training; Building Tradition; 3) ensure organizational fairness. Have a comprehensive complaints procedure; Provides extensive two-way communication; 4) create a sense of community. Building value-based homogeneity; sharing and sharing alike; emphasizing cooperation, cross-utilization, and teamwork; gather; and 5) support employee development. Committed to actualizing; provide first-year job challenges; enriching and empowering; promote from within; providing development activities; provide unsecured employee security (Dessler, 1999).

METHOD

This research is a field research using qualitative types with a multicase approach, where researchers must obtain in-depth data on kiai strategies in building organizational commitment in Pesantren Al Islam and Pesantren Daarul Abror Bangka. Based on this approach, researchers observed different cases in two pesantren. Ponpes Al Islam with the case of kiai leadership that prioritizes its spiritual role so that the ustaz's commitment to pesantren is stagnant and vulnerable to move to other places, while in Daarul Abror pesantren kiai leadership is organized collectively or teamwork so that it has a positive impact on ustaz's commitment to pesantren which researchers assume increases.

As for the primary data, researchers obtained from the kiai's oral words and ustaz's responses related to how kiai convey the direction of pesantren, establish relationships between the two, build togetherness and appreciate the performance of the ustaz in the two pesantren. While secondary data relates to the characteristics of research supporting data in the form of building conditions, rooms, kiai and ustaz residences, facilities owned, pictures and relevant documents related to two pesantren. Data sources in the form of informants are kiai and ustaz, kiai and ustaz activities such as meetings, community service, congregational worship, casual chat, sports and other activities, the location of pesantren, as well as documents related to pesantren, kiai and the state of ustaz-ustaz.

Data collection methods through structured and unstructured in-depth interviews. The main informants of the interviews were kiai in two pesantren and informants supporting ustaz and employees in two pesantren. Meanwhile, observations made by researchers by being directly involved in activities in two pesantren to find out the general picture of conditions in the field, explore according to the research focus category of the four existing focuses, and select differences for each focus on the two pesantren studied. Finally, the documentation method uses notes that researchers have prepared, voice and video recordings, and *soft* documents and *hard files*. Because the position of the researcher in this study becomes the main instrument of research. This means that any data obtained in the

pesantren Al Islam and Daarul Abror depends on the extent of the seriousness and consistency of the researcher himself.

The data analysis technique includes three main stages, namely data condensation, data appearance, and data conclusion/verification. At the data condensation stage, researchers carry out the process of selecting data that is appropriate or not with the focus of their research, then the process of sorting interviews, observations and documentation data according to the focus both related to the orientation of the pesantren direction, efforts to approach kiai with ustaz, create a sense of community and kiai appreciation for the work of the ustaznya. Then, the descriptive data in each focus is simplified, then interpreted abstraction, and a landscape of written records is made in each pesantren. Then the researcher presents the data in the form of a summary, coding to arrange it in a meaningful pattern. Finally, researchers draw conclusions according to the focus of research for each pesantren.

In the stage of checking the validity of the data, researchers extend participation, diligence observation, triangulation and discussion with friends. The extension of the participation of researchers is carried out by being present and directly involved in activities in two Islamic boarding schools until saturated. Furthermore, researchers make diligent, careful and consistent observations by synergizing the data obtained according to the characteristics of the topic or focus on both pesantren. Then the researcher seeks triangulation by comparing the conclusions of the data with the source through informant answers that are different from before. Finally, with high seriousness, researchers check the conclusions of the research through discussions with colleagues or fellow researchers or supervisors. This step is a good opportunity to explore the veracity of the data that researchers have obtained and concluded.

FINDINGS

Kiai Leadership Strategy in Building Organizational Commitment in Pesantren Al Islam

The style of kiai leadership in Pesantren Al Islam is strongly influenced by the idealism of his personal thoughts in interpreting leadership in the context of pesantren as educational institutions owned by Muslims. This will also have an impact on the strategic ways applied in managing pesantren resources, including the ustaz or their caregivers. A direct statement by his kiai that I was once whispered by one of the scholars that pesantren became the only strong stronghold of Muslims now. "Mr. Kiai, please take good care of this pesantren". Other informants also revealed that their support and motivation in pesantren to always be enthusiastic about continuing da`wah in the cottage, one of which was because of his strength. The figure of Kiai is an inspiration as well as a motivator for us. Devotion and dedication only to Islam, without any vested interests. Researchers also observed and recorded how the construction of the delivery of indoctrinated religious missions to subordinates as pesantren missions institutionally. The mission of religion in this case is everything in every policy, action, and thought towards the Al Islam pesantren program. With the spirit of fighting for institutions for religion, inviting to serve religion through

pesantren, and indoctrinating religious teachings in work are the main steps considered the most strategic kiai in building the organizational commitment of their subordinates through *da'wah oriented*.

Second, in terms of establishing relationships with subordinates by kiai in Pesantren Al Islam begins with emotional strength between kiai and pesantren caregivers. The main factor is that the figure of the kiai is considered to be a role model figure who is respected as alim, firm and an expert in worship. The spirit of *istiqamah* that is owned forms a very positive and inspiring impression that affects their motivation, loyalty and commitment in serving in pesantren. Humility, familiarity and humor are the characteristics of the kiai and often joke with anyone, including the students. The strength of an attitude that is upright on religious principles, logical and intellectual thinking, and consistent in worship is a complete provision possessed by the kiai in leading this Al Islam Islamic Boarding School. It is this strength that closely binds the relationship between the two.

An informant revealed that the figure of the kiai was considered extraordinary in morals, especially in maintaining his worship, details with small things, his attitude was weak in getting along. With that, according to him, Kisi always inspires and motivates his subordinates through attitudes that are in accordance with Islamic religious guidance. In his activities at the pesantren, this kiai figure is observed to always dress neatly and cleanly and wear religious clothes. The leadership of the kiai in Pesantren Al Islam has set an example that inspires subordinates to build their organizational commitment, namely always consistently carrying out worship to God, maintaining good relations with humans and anyone, and being the right inspirational motivator. Thus, to build organizational commitment to subordinates, strategies have been carried out through religious example for them.

The third strategy, kiai leadership in Pesantren Al Islam has a paradigm of managing institutions centered on common interests not on behalf of individuals. So, mutual cooperation and shoulder to shoulder in managing, maintaining and advancing pesantren must always be done. Usually, kiai do this by reminding subordinates in every moment of the association such as meetings. According to him, building an organization such as a pesantren is like planting pepper plants that require supporting wood to be able to stand upright, as well as pesantren. This statement was reinforced by the opinion of another informant, who stated that the figure of the kiai often associated with the ustaz or his subordinates. Like during devotional work, joking laughter in the teacher's room or school office. Nevertheless, kiai always tell them to *istiqamah* build cooperation and not be hostile to each other.

In addition to being a leader in the Al Islam pesantren, this kiai figure is also involved in many organizations outside the pesantren. From the observations of researchers, he became an active organizational administrator at the Tilawatil Quran Development Institute and the Indonesian Ulema Council Bangka Belitung. This shows that this kiai figure likes to be together with anyone, especially his subordinates. In the opinion of one informant, he did not want to be hostile to anyone. For Allah Almighty never taught this and the prophets were sent to bring peace and unity, not enmity. Through this religious view and personal

characteristics, kiai builds togetherness with his subordinates by motivating subordinates to grow a sense of belonging to the institution, establish warm communication, blend in with anyone, and be together in meetings.

The fourth strategy, in terms of appreciating his subordinates, the leadership of the kiai in Pesantren Al Islam does not bind the movements of its bishops, and always gives space to caregivers to explore their potential. The limitation of space and opportunity is based on the humanitarian aspect that is always upheld by the kiai, especially to subordinates in pesantren. The form of concrete support provided was not limited to permission but gave moral protection to the steps of self-development of the ustaz was carried out. From his interview with researchers, he said that there was no need for anyone to feel aggrieved by the attitude he took. By prioritizing humanist considerations, constructive steps are always sought. So that each individual caregiver feels fully protected and supported for what they explore from their interests and potential.

This supportive attitude shows that there are steps to develop human resources in pesantren, although only limited to non-material and emotional support. As experienced directly by one of the ustaz who is active in the external organization of the pesantren, when he carried out national-scale events. In an interview with researchers, he said that if the support for expression sought tends to be more personal, if a caregiver has an emotional closeness to the kiai then it is likely to get permission from him. Permission is not formal, administrative or otherwise, but in maintaining normative morals from a student to his teacher. As for material support and other formalist aspects, the ustaz must establish direct communication with the foundation. Because, this support is closely related to the provision of facilities, costs, and other operational matters. Thus, the support of the kiai as the leader of the lodge is in the personal, emotional and moral realms; while others fall under the responsibility of the foundation. In addition, the support provided also prioritizes the humanitarian basis of caregivers who are free to express themselves without having to be bound by rules, help channel potential and achievement, prioritize positive goals, and require communication. Thus, the strategy builds the commitment of subordinate organizations by appreciating them in a humanist way.

Kiai Leadership Strategy in Building Organizational Commitment in Pesantren Daarul Abror

Daarul Abror Islamic Boarding School was established on the basis of kiai's personal initiation, by bringing the mission of Islamic da'wah through an independent and modern pesantren education system. In addition, the experience factor that he has gone through by being involved in several previous pesantren is also the background for the establishment of Daarul Abror which also colors the various styles of pesantren education in the Bangka Belitung area today. This is formulated in an ideal and large mission to be used as a value that must be held together. From the results of the researcher's interview, the figure of the kiai in this pesantren means an independent institutional management system in the form of no community intervention to maintain the internal stability of the pesantren, so that it remains focused on development and is considered to avoid destructive conflicts.

In addition, from his experience in Daarul Abror Islamic Boarding School built a collective leadership system. According to him, this step affects all lines of institutions, both operational, administrative and managerial functions. The existence of the foundation is limited to legal and operational protection in the form of a Waqf Board. This step is deliberately designed to change public perception of Daarul Abror, so that it is known that it is not recognized who is the most prominent or greatest kiai or ustaz in the community. This step also contains the value of unity and togetherness between caregivers or ustaz. In decision making, collectivity always prioritizes the principle of deliberation in its policies. Based on existing facts, the researcher interprets the first strategy pursued by kiai in Daarul Abror pesantren in building the commitment of subordinate organizations through the formulation of pesantren directions that are in line with the wishes of subordinates. This is done to foster a common fighting spirit in building pesantren.

The second strategy, the Daarul Abror Islamic boarding school, instills pesantren values that are in line with the personal values of their subordinates. This step was carried out to establish a close relationship between kiai and subordinates as a concrete manifestation of the mission of the previous pesantren. This strategy, according to several informants that researchers met, began with recruiting subordinates who were still of one "color" or alumni of the Darussalam Gontor affiliator boarding school. They admit that their educational backgrounds are all similar. According to the deputy leaders who the researchers met, this step aims to facilitate the overall governance of pesantren. The standard of conformity of the desired values of pesantren with prospective caregivers is the main aspect of their acceptance or rejection. The sincerity of the intention to devote his life to religion and society for his knowledge became the most important thing in building the value system of his pesantren. In addition, there is a spirit of always learning and the power of curiosity towards new things that encourage ustaz individuals to understand all the problems that occur while in Daarul Abror. In facilitating this step, leaders make policies with regeneration programs from internal alumni through a service system. With this program, it is expected that every subordinate who serves in Daarul Abror has a strong and tough loyalty and commitment to the pesantren.

The third strategy, in solid cooperation to build great strength towards the vision and mission of a great institution as well. The spirit of togetherness in maintaining, maintaining and responsibly advancing Daarul Abror. The collective system that is built is considered capable of narrowing the space for the dominance of the leader's personal ego in giving birth to policies. From the observations of researchers, this collective spirit is thick with the perspective of leaders or kiai who are very egalitarian towards their subordinates. As in giving equal treatment to each subordinate, the many symbols and artifacts that contain the value of togetherness, and being a friendly, familiar and sociable person as well as a humorous attitude displayed by kiai to subordinates.

One of the informants said that the principle of togetherness in the management of pesantren departs from the expression "*naghrisu li man ba'dana ma gharasa man qablana*" which means we plant for generations after us, (from) what people have planted before us. Being together in planting goodness in Daarul Abror means that it will be passed on to the

next generation. Another informant also said that every level of education in pesantren is sought in one command. The arrangement of subjects is deliberately formulated in tiers so that there is sustainability. The construction of the study building is also integrated including a large office space and only one. The main goal of these efforts is to build togetherness without discrimination. In conclusion, to build a sense of community in Daarul Abror pesantren a kiai emphasizes the paradigm of egalitarianism towards all caregivers of his pesantren.

Finally, the strategy carried out by kiai at Daarul Abror Islamic Boarding School in building the commitment of its subordinate organizations with appreciative steps. This step is realized by giving confidence in the delegation of tasks/authorities. The delegation, begins by giving the opportunity to propose ideas and the ideas are given as widely as possible to the caregivers including involved in their implementation. From the information obtained by the researcher, the assignment effort was carried out in rotation and *randomly* without considering the identity of his subordinates. The delegative step must be understood by each subordinate as a learning process.

As for contributing ideas or ideas, the principles built must view each idea as good for the development of the pesantren itself, so there is no reason to reject it. By giving great space for the development of this ustaz creativity, it proved to be able to build their commitment to the cottage. The loyalty and dedication in the devotion of the ustaz to Daarul Abror is getting better and increasing. Thus, organizational commitment in Daarul Abror Islamic Boarding School has been built through giving full trust to subordinates by opening up to subordinates' ideas and participation, creating a sense of responsibility in tasks, rotating tasks for the learning process, and providing free and limited space for expression.

Research findings in both pesantren are concluded as the following table;

Table 1. Kiai Strategy to Build Organizational Commitment in Islamic Boarding Schools

Islamic Boarding School	Pattern Kiai's Leadership	Strategy Approach Building Organizational Commitment			
		Directing the Development of Pesantren	Establish Relationships with Subordinates	Building Togetherness	Appreciating Subordinates' Performance
Al Islam	Spiritual	Da'wah-oriented	Religious figure (personal)	The paradigm of devotion to god	Free on humanist grounds
Daarul Abror	Visionary	Oriented to the wishes of subordinates	Value-based pesantren (organizational)	The paradigm of egalitarianism in subordinates	Limited for task delegation reasons

DISCUSSION

Dessler (1999) in his study stated that the existence of organizational basis in building organizational commitment is done by clarifying the mission and making it charismatic. The religious principle in the form of da'wah used by kiai in Pesantren Al Islam is an effort to make the mission of the pesantren more authoritative because it comes from the teachings of God who is glorified by everyone (subordinates). Although it is considered to improve and free it from the management of an organization (Dyck, 2014). However, many organizations draw on spirituality more broadly and link it to managerial practice (Korac-Kakabadse et al., 2002). As for the Daarul Abror Islamic Boarding School, the kiai makes his personal idealism the basis for managing the pesantren in accordance with the wishes of his subordinates. This will increase the sense of responsibility of followers (Qi et al., 2022). Together with kiai as the leader, they want to go in a more advanced and qualified direction in one organizational carriage (Magdalena, 2022).

Furthermore, in establishing closeness with their subordinates, the approach taken by kiai at the Al Islam Islamic Boarding School in Bangka through inspiring leadership figures for them with their spiritual power (Low & Ayoko, 2020). The power of a religious figure is a representation of the mission and direction of the institution to be achieved. The importance of practicing spiritual leadership to cultivate the psychological capital of subordinates (Abou Zeid et al., 2022). On another occasion, Low & Ayoko (2018) described inspirational figures in the form of spiritualist lifestyles including spiritual leadership development. Some of these studies reinforce the researchers' findings that inspiring leader religiosity is a strategy of approaching subordinates to build their organizational commitment.

The kiai leadership strategy at Daarul Abror Islamic Boarding School Bangka in this case is realized by requiring the leader to communicate the mission by building tradition or value in the approach to subordinates (Dessler, 1999). In realizing the mission of the institution, kiai as a determinant of direction (Muharyanto et al., 2022), by formulating leadership patterns and characteristics that make the traditional values of pesantren as the "glue" of relations between subordinates and their organizations. The values espoused are the same and in line with the expectations desired by subordinates. In agreement with Karwan et al., (2021), that visionary leaders must communicate and interpret goals and values to their followers as a form of institutional anticipation of future changes. As for Chatman, (1991) suggests the implementation of recruitment, selection, and socialization of employees by matching their attitudes and behaviors with organizational values. In this finding, the kiai's strategy in building the commitment of subordinate organizations through the communication of agreed organizational values has been carried out concretely.

The strategy builds other organizational commitment by building a sense of community within the organization. This step becomes the spiritual capital of individuals in giving birth to feelings of well-being and persistence in the workplace (Vasconcelos, 2021). This feeling can be formed through the humorous behavior of leaders who encourage creativity and innovation of subordinates (Johari et al., 2021). Another step that leaders can

also take in completing tasks, for example, with a delegate approach. A leader can give confidence to empower subordinates psychologically. The structuring of their emotional state is aimed at achieving the collective goals of pesantren. (Kumar & Sondhi, 2021). With the collectivity of the policy, it will be able to embrace all subordinates (ustaz) in carrying out responsibilities and will build the reputation of pesantren as a common property.

Finally, related to appreciating the performance of subordinates. Spiritual leadership can positively influence the proactive behavior of subordinates through organizational identification and their psychological security (Chen et al., 2019). Such leaders will usually trust their staff, listen to opinions and suggestions, be able to communicate and build meaningful relationships, and have a fresh mindset (Jaqua & Jaqua, 2021). Supporting the findings of this researcher, the concept of school-based management also requires visionary leadership that is able to seek delegation of authority/power, which leads to commitment, trust and a sense of belonging to the institution (Saputra, 2020).

CONCLUSION

From the focus of the study, data exposure and findings in this study, the kiai leadership strategy in building organizational commitment in Pondok Pesantren Al Islam and Daarul Abror Bangka was carried out differently. First, the leadership patterns of the two are different, namely spiritual and visionary types. Second, the strategic steps in building the commitment of the ustaz organization are also different, namely at the Al Islam Islamic Boarding School Bangka begins with orienting the mission of the pesantren for da'wah, approaching subordinates through inspiring examples, building togetherness through close and warm communication, and appreciating subordinates with an emotionally and spiritually supportive attitude. While at Daarul Abror Islamic Boarding School Bangka led by visionary kiai who build the commitment of caregiver organizations through strategic steps. That is by formulating the mission of pesantren in accordance with the wishes of subordinates, establishing relationships by creating commensurate organizational value, building togetherness through solid teamwork, and appreciating subordinates with full delegation of authority.

In this study, researchers only discuss kiai strategies in building subordinate organizational commitment limited to two types of leadership. In addition, researchers only focus on the approach to the relationship between kiai behavior and subordinates. For future researchers, it is recommended that they can continue this research with different types or patterns of leadership or different leadership approaches, such as trait, task, power and other approaches.

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